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No. 46 OF 1892.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 16th November 1892.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Monthly.</i>						
1	Qamar	Sandila (Hardoi)	Qamár-ul-din ...	For Aug. ...	10th Nov. ...	400 copies.
<i>Bi-monthly.</i>						
2	Kanauj Punch	Kanauj (Farukh-abad)	Bhaggy Khán ...	15th Nov. ...	16th " "	275 "
<i>Tri-monthly.</i>						
3	Akhbár-i-Imámia ...	Lucknow ...	Ábid Alli ...	6th "	12th "	347 "
4	Mufid-i-Am ...	Agra ...	Qádir Alli ...	10th "	16th "	100 "
<i>Weekly.</i>						
5	Agra Akhbár ...	" ...	Tajammul Husain ...	7th "	10th "	205 "
6	Akhbár-i-Álam ...	Meerut ...	Muqarrab Husain Khan.	8th "	11th "	65 "
7	Klám-i-Taswír ...	Cawnpore ...	Rahmat-al-lab ...	" ...	12th "	275 "
8	Alwaqt ...	Gorakhpur ...	Muhammad Sa'íd ...	9th "	12th "	200 "
9	Anis-i-Hind ...	Meerut ...	Ram Chandra Veishya.	12th "	12th "	...

No.	Name of paper	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
Urdu—(concluded).						
<i>Weekly.</i>						
10	Anjuman-i-Hind	... Lucknow	Bishun Lal	12th	Nov. ...	15th
11	Budsun Gazette	... Budsun	Aftab Ali	27th	Oct. ...	13th
12	Colonel	... Moradabad	Banwari Lal	8th	Nov. ...	" ...
13	Dabda-i-Qimari	... Bareilly	Thakur Prasad	12th	" ...	" ...
14	Dabda-i-Sikandari	... Ramnagar	Muhammad Hussain	14th	" ...	16th
15	Fitznah	... Gorakhpur	Nisam Ahmad	8th	" ...	12th
16	Hindustani	... Lucknow	Gangi Prasad Varmi	9th	" ...	"
17	Karnamih	..."	Muhammad Yaqub	10th	" ...	13th
18	Matia-i-Nir	... Cawnpore	Gauri Shankar	12th	" ...	15th
19	Manj-i-Marbadde	... Hoshangabad	Abdul Karim	1st, 8th, 16th & 24th July & 1st, 8th, 16th & 24th Aug. & 1st, 8th, 16th & 24th Sep. & 1st & 8th Oct.	1892.	1892.
20	Mihr-i-Nimroz	... Bijnor	Karimullah	7th	Nov. ...	15th
21	Naiyan-i-Azam	... Moradabad	Amjad Ali	"	" ...	15th
22	Najm-ul-Akhbar	... Etawah	Rahimullah Khan	13th	" ...	16th
23	Najm-ul-Hind	... Jannpur	Muhammad Muhsin	24th	Oct. ...	"
24	Nasim-i-Hind	... Fatehpur	Nawaz Khan	8th	Nov. ...	"
25	Nasim-i-Hind	... Agra	Muhammad Ali	"	" ...	11th
26	Nizam-ul-Mulk	... Moradabad	Fahim-ul-din	9th	" ...	"
27	Nur-ul-Anwar	... Cawnpore	Abdul Hamid	12th	" ...	12th
28	Oudh Punch	... Lucknow	Sajjad Hussain	3rd	" ...	14th
29	Khabar	... Moradabad	Partap Krishn	10th	" ...	"
30	Riaz-ul-Akhbar	... Gorakhpur	Nizam Ahmad	8th	" ...	12th
31	Sitara-i-Hind	... Moradabad	Banwari Lal	12th	" ...	16th
32	Tamannul	... Lucknow	Puran Chand	16th & 24th Oct. & 1st & 8th Nov.	"	"
33	Tohfa-i-Hind	... Bijnor	Jairaj Singh	6th	Nov. ...	12th
34	Tuti-i-Hind	... Meerut	Sajjad Hussain	8th	" ...	11th
<i>Daily.</i>						
35	Oudh Akhbar	... Lucknow	Sheo Prasad	10th to 16th	" ...	10th to 16th
<i>URDU-English.</i>						
<i>Bi-weekly.</i>						
36	Aligarh Institute Gazette	... Aligarh	Alim-ul-lab	8th & 11th	" ...	10th & 13th
<i>HINDI.</i>						
<i>Monthly.</i>						
37	Bharat Sudash Pravartak	... Farukhabad	Narayan Das	For	Oct. ...	11th
38	Godharm Prakash	..."	Mohan Lal	"	Aug. & Sep. ...	15th
39	Ram Pataka	... Allahabad	Ram Mohan, Sukla,	"	Nov. ...	10th
<i>Bi-monthly.</i>						
40	Vigya Brindaban	... Brindaban (Muttra.)	Nanhe Lal	25th July & 10th & 24th Aug. & 8th Sep.	12th	" ...
<i>Weekly.</i>						
41	Almora Akhbar	... Almora	Sad Nand	7th	Nov. ...	10th
42	Bharat Jiwan	... Benares	Ram Krishn, Varmi	"	" ...	"
43	Gosowak	..."	Jagat Narayan	10th	" ...	14th
44	Prayag Samachar	... Allahabad	Jagan Nath	"	" ...	12th
45	Sajjan Kirti Sudhakar	... Udaipur	Kashyap Chalak Dhan	7th	" ...	11th
<i>Daily.</i>						
46	Hindustan	... Kalakankar (Partabgarh.)	Deva Charan	9th to 15th	" ...	10th to 16th
<i>HINDI-URDU.</i>						
<i>Weekly.</i>						
47	Kashi Patrika	... Benares	Lakshmi Shankar Mitra, M.A.	11th	" ...	14th
<i>Bi-monthly.</i>						
48	Jaipur Gazette	... Jaipur	Mahavir Prasad	29th Oct. & 2nd Nov.	13th & 16th	" ...

No.	Name of paper	Locality.	Name of publisher	Date of paper	Date of receipt	Circulation.
	MARATHI. <i>Weekly.</i>			1892.	1892.	
49	Sabodh Sindhu ...	... Khandwa ...	Lakshman Prayagi, Anant	9th Nov. ...	12th Nov. ...	320 copies.
	MARATHI-ENGLISH. <i>Weekly.</i>					
50	Nyāya Sudha ...	... Nagpur ...	Sadā Shiva Rām-chandra Patwardhan	" " "	" " "	450 "
	GONKHA. <i>Weekly.</i>					
51	Bharat Jiwan ...	... Benares ...	Rām Krishn, Vihma,	11th " " "	18th " " "	650 "

I.—POLITICAL AND FOREIGN.

PRAYĀG SAMĀCHĀR
November 10th, 1892.

Congress arrangements, Allahabad.

1. The *Prayāg Samāchār* (Allahabad), of the 10th November, states that Pandit Madan Mohan Malviya and Babu Charu Chandra Mitra have been very busy making necessary preparations for the next Congress for several months past. Swami Ala Ram has gone to the western districts with a view to raise subscriptions on behalf of the Congress, and Pandit Devaki Nandan Tripathi and Pandit Raghu Nath Tiwari will shortly leave for other places with the same object. There is reason to think that the Maharaja of Darbhanga has a strong mind to give more liberal aid to the Congress this year. It would be a happy day for this country if other noblemen were equally anxious to support that great political movement.

PRAYĀG SAMĀCHĀR.
November 10th, 1892.

National Congress meeting at Allahabad.

2. The same paper states that a National Congress meeting was held at the Mayo Hall, Allahabad, on the 6th November, in the evening. The attendance was about two thousand men and Mr. Eardley Norton, the well-known Madras Barrister, made an eloquent speech on the occasion.

HINDUSTĀN.
November 11th, 1892.

Preparation of an annual budget in Patiala.

3. The *Hindustān* (Kalakankar), of the 11th November, is glad to learn from the *Panjāb Patriot* that the Maharaja of Patiala has ordered a budget of the income and expenditure of his State to be prepared every year, providing a fixed allowance for the private expenses of the Maharaja and creating a reserve fund for unforeseen contingencies. The measure is a move in the right direction and will tend to maintain the State treasury in a sound condition. Other chiefs and landholders should follow suit.

TŪT-I-HIND.
November 8th, 1892.

Settlement of religious dispute between Hindus and Musalmans in Gwalior.

4. The *Tūt-i-Hind* (Meerut), of the 8th November, says that at last the religious quarrel which arose between the Hindus and Musalmans in the Gwalior State some years ago in the time of the late prime minister has been settled in a satisfactory manner. The Musalmans have always been in the habit of killing goats, sheep and buffaloes on the day of the Id; but the Hindus objected to any animals being killed by the Musalmans on the day of Ekadashi in each month on which the Hindus fast. The Governors of Provinces being bribed by the Hindus supported them. Repeated inquiries were made and the records grew very heavy, being 25 seers in weight. The Council of Regency with the full consent of the President has granted permission to the Musalmans to kill the animals above referred to on the day of the Id. All honour is due to the President for his justice, impartiality and tolerance.

MAUJ-I-NARBADA.
September 16th, 1892.

Dethronement of the Rāja of Makrai in the Central Provinces.

5. The *Mauj-i-Narbada* (Hoshangabad), of the 16th September, received on 13th November, referring to the dethronement of the Rāja of Makrai for three years in December 1890 and to the rumour regarding the disinclination of Government to reinstate him on the expiration of that period,

hopes that the present Chief Commissioner of the Central Provinces, who is famous for his justice, shrewdness and sagacity, will inquire into the case of the Rāja and do him justice. Government has never publicly declared the causes of the Rāja's deposition. According to general report several accusations were laid against him, but some of them appear to be quite groundless, and others, even if true, could not justify his dethronement. It is alleged that he was suspected of being in league with Tantia Bhil, inasmuch as the latter never committed any dákāitis in his State; but Makrai is a very small State chiefly composed of small villages inhabited by poor men, and therefore it did not offer any attractions to that great freebooter. Another charge brought against him is that he was summoned by an officer, but he did not attend, pretending to be sick. An inquiry should have been made to find out if he was really sick or not. If he did not himself attend, he sent his brother. Again, he is accused of having levied transit duties in his State, although Government had paid compensation to the State for the remission of such duties. But the duties had already been revived by his predecessor. However, the Government had fined the Rāja Rs. 10,000 for the offence and therefore any further punishment was unjustifiable. The other charges will be discussed in a future issue.

II.—ADMINISTRATION.

6. The *Hindustani* (Lucknow), of the 9th November, observes that no other Lieutenant-Governor of these Provinces incurred so great unpopularity as Sir Auckland Colvin has done. His administration has been positively injurious to the people who have expressed their dissatisfaction through public prints and in other ways. As His Honor is about to leave the country, this popular feeling will declare itself more strongly, and probably the addresses which are being got up in large numbers are intended as a blind. But men who can get behind the scene know well that these addresses are of little value.

When the Lieutenant-Governor is going to lay the foundation-stone of or to open a building, the Deputy Commissioner asks the subservient members of the Municipal Board and Darbáris to present an address. They are as a rule ready to meet his wishes half way. Even if any of them have any objections, they *nolens volens* give their consent lest they may be considered rebels. The Deputy Commissioner himself is requested to draw up the address, who indiscriminately praises the good and bad deeds of the Lieutenant-Governor and enters a few complimentary terms about himself in conclusion. The address is read by a Vakíl-Member or a Darbári. Sir Auckland Colvin may think highly of such addresses, but they are no true index to the popular feeling and are not even worth the paper they are written upon. A feast will be given to His Honor at Husainabad on 24th November. The trustees, who are under the control of the City Magistrate, the Deputy Commissioner, the Commissioner and the Lieutenant-Governor, may be naturally anxious to please His Honor, but His Honor himself should have thought twice before accepting the feast. The whole Muhammadan community of Lucknow disapproves of the measure. The Husainabad trust is intended for the relief of poor Muhammadans in order to save them from perishing from starvation like parish dogs and not to be spent on feasts, fireworks and illuminations. It is not known whether champagne will be served out or not at the Husainabad feast, but of course no English feast is complete without it. The question is what special benefit has Sir Auckland Colvin bestowed on Husainabad to deserve a feast? Are the trustees thankful to His Honor for the recent extension of the operation of the Income Tax Act to the Husainabad Endowment? His Honor's departure may be regretted by men who stand under personal obligations to him, but it will be felt as a great relief by the public.

7. The *Rahbar* (Moradabad), of the 10th November, observes that an idea of the invidious distinctions made between Europeans and Natives may be gathered from the following instances. First, no "nigger" is allowed to go out of his house at the Lucknow cantonment after 8 P. M.

Alleged invidious distinctions made between Europeans and Natives.

without a light, while Europeans and even European soldiers can freely walk about without any lights. Secondly, the Magistrate of Calcutta surpasses Nausherwan the Just, in justice and impartiality. A European lady who had very severely beaten a native maid-servant was fined only Rs. 5 by him; but he dealt with a native in another case with much greater severity. The native called upon his European master and demanded his pay; the latter abused and threatened the man, who in turn probably grew impertinent. He being prosecuted by his master was sentenced to one month's imprisonment and lost his pay. Thirdly, Jhau, an oilman in Behar, finding his wife committing adultery with another man, killed her at once. The Sessions Judge sentenced him to transportation for life. But in England a man who had killed his unfaithful wife under similar circumstances was sentenced to imprisonment for only one day. Fourthly, when a native hospital assistant and his wife took their seats in a second class carriage at the Fyzabad station, a European soldier came out of a third class carriage and entered their carriage. An indecent assault was committed by the soldier on the hospital assistant's wife, and when her husband remonstrated, the soldier beat him. On the arrival of the train at the next station the hospital assistant reported the soldier to the Station Master, who was a European, and who took no notice of the matter. The hospital assistant's report to the Station Master irritated the soldier still more who threw him out of the carriage when the train was in motion. The hospital assistant was not much hurt and overtook the train at the next

HINDUSTANI.
November 9th, 1892.

RAHBAR.
November 10th, 1892.

station. As soon as the soldier saw him at the station he left his carriage and gave him repeated kicks and blows. The hospital assistant's servant, who was travelling in a third class carriage in the same train, seeing his master so cruelly assaulted went up to him and gave the soldier a sound thrashing with a stick which he will not forget for life. The soldier was handcuffed and taken to the District Superintendent of Police, who at once removed the handcuffs and provided a table, a chair and tea for him. The soldier was put on his trial before the Deputy Commissioner who sentenced him to be imprisoned for six hours! A contemporary asks if the European soldier, who threw the hospital assistant out of the carriage when the train was in motion, was not guilty of an attempt at murder. After all he was only guilty of an attempt at murder. But other soldiers who actually committed murders by shooting down natives were let off with nominal fines. God alone will do justice to natives.

SITÁRA-I-HIND.
November 12th, 1892.

Muhammedan Mosque case at Saháranpur.

8. The *Sitára-i-Hind* (Moradabad), of the 12th November, says that it would appear that on 21st July last Mr. Dawe, Magistrate, granted permission to some Musalmans at Saháranpur to build a mosque and ordered the police to protect the petitioners. The issue of orders regarding the protection of the petitioners shows that the Hindus were opposed to the construction of the mosque; but it is not evident whether the Magistrate inquired into the objections of the Hindus and made any efforts to effect a conciliation between the two communities. The Hindus applied to the munsif to stop the construction of the mosque, and an order was issued by him to that effect on 27th July; but the Musalmans took no notice of his order and went on with the mosque. There was an affray between the Hindus and Musalmans on 6th August, and the former prosecuted the latter for criminal trespass and the latter the former for assault. The Magistrate set aside the munsif's order and convicted and punished some Hindus, dismissing the prosecution against the Musalmans. The Civil Courts are not now able to protect the interests of the people, Magistrates readily trampling under foot the orders of native munsifs and Subordinate Judges. Supposing the Musalmans are quite innocent and the whole blame rests with the Hindus, there is one thing very curious about the Magistrate's judgment in the case. The Magistrate observes that the munsif who issued the prohibitory order is a Hindu, and that Sri Ram, the Sub-Inspector of Police, is also a Hindu; while, on the other hand, he considers the evidence of Asghar Ali Khan and Nawab Khan, Muhammedan constables, to be quite trustworthy. Again, he administers a rebuke to the Mukhtars for the Hindus by observing that the Mukhtars should have come with a calm mind to argue the case. They may turn round and say that the Magistrate should have brought with him a sound brain to decide the case. We are not in possession of the full particulars and do not know what objections the Hindus of Saháranpur have to the construction of the mosque. But neither the Hindus should raise frivolous objections to the erection of a temple of God, nor are the Musalmans justified in building such a temple at a place where it is calculated to hurt the feelings of their Hindu brethren or injure the interests of any individuals. The policy of divide-and-govern adopted by the authorities in the Panjáb and the North-Western Provinces with a view to discredit the National Congress has set the two communities by the ears, and in all cases of religious dispute the Magistrates as a rule give their decisions in favour of the Musalmans. But manifestly such a policy is open to serious objection.

AKHBÁR-I-ĀLAM.
November 8th, 1892.

Civil and Military Gazette and the appointment of Mr. Justice Mahmud's locum tenens.

9. The *Akhbár-i-Ālam* (Meerut), of the 8th November, observes that the *Civil and Military Gazette*, probably being much annoyed at the public meetings held at Benares and Allahabad to protest against the appointment of a European as Mr. Justice Mahmud's locum tenens, warns Government not to allow itself to be deceived by any signs of mutual discord between the Hindus and the Musalmans, as it thinks that the two communities are sure to combine against Government in an emergency. The appointment of another native to the seat on the High Court bench vacated by Mr. Justice Mahmud was considered certain by the native public, but men who were able to read the signs of times knew full well that the general expectation was doomed to disappointment. Every European is perfectly justified in giving timely information to his countrymen.

of any real dangers which he foresees. But nothing could be more reprehensible than to cry "wolf," "wolf" when there is no wolf, and to doubt the loyalty of Indians who have given repeated proofs of their devotion and attachment. If the *Civil and Military Gazette* is opposed to the appointment of natives as High Court Judges, it should give its reasons, but should not attack the loyalty of the whole native population. It would really be a happy day for Government as well as this country, if the different nations of this country could sink their religious differences and work in harmony for their mutual good. But such a happy event appears to be simply out of the question.

10. A correspondent of the *Alam-i-Tasvir* (Cawnpore), of the 8th November, says that Mr. Justice Mahmud has acquitted himself well as a Judge of the Allahabad High Court, and that no kind of complaint was ever made against

ALAM-I-TASVIR,
November 8th, 1892.

Mr. Justice Mahmud's successor.

him before the unfortunate Muharram affair. According to the *Pioneer* the additional sixth Judge and Mr. Justice Mahmud's *locum tenens* will both be Europeans. It is difficult to understand why Government has not bestowed even one of the two posts on a native. Was no competent candidate forthcoming? Besides able Vakils there are now many native barristers. A native Judge being well acquainted with the customs, manners and character of the people, possesses a great advantage over European Judges. The writer hopes that Mr. Justice Mahmud will not retire from the service on the expiration of his furlough, as is generally imagined, but will resume his seat on the bench of the High Court.

11. The *Hindustan* (*Kalakankar*), of the 11th November, advertizing to the appointment of Sardar Muhammad Haiyat Khan as a Member of the State Council in Kashmir, hopes that Sir Dennis Fitzpatrick will raise an able member of the Panjab native Subordinate Judicial Service or of the Panjab native bar to the Divisional Judgeship vacated by the Sardar, and earn the gratitude of the

HINDUSTAN,
November 11th, 1892.

whole native population of the Panjab.

12. *Subodh Sindhu* (*Khandwa*), of the 9th November, publishes a letter received from Raghu Nath Balkrishna Bhide, the proprietor of the Arya Vaibhava Press, at Barhanpur, in the Nimar district. The writer beseeches the editor not to expose the tyrannical proceedings of the Barhanpur police in his newspaper, otherwise the

SUBODH SINDHU.
November 9th, 1892.

writer will lose his life. The editor knows very well the circumstances under which the writer was obliged to discontinue the publication of the Arya Vaibhava newspaper. The communications which have lately appeared in the *Subodh Sindhu* drawing attention to the ill-treatment of Rambha Malguzar, Khanderao and a sweet-meat vendor by the police, have irritated the police who consider the writer to be the author of the communications; and the result is that an assault was committed on the writer on the 5th November in the evening in the chauk or the principal street of the town. As the writer was walking in the street some man struck him on the head with a stick from behind and bolted towards the police station, but the blow was not delivered with any great force. There are several eye-witnesses to the assault. The lives of the inhabitants are entirely at the tender mercies of the police. Although the population of the town is thirty-two thousand men, there is no Magistrate other than Honorary Magistrates, and, consequently, the police are able to tyrannize over the people with perfect impunity. The writer will soon leave Barhanpur for good, and then the editor may freely expose the high-handedness of the police. The editor hopes the Deputy Commissioner will inquire into the matter and put a stop to police tyranny.

13. The *Alwagt* (Gorakhpur), of the 9th November, appreciates the objects which the winter tours of District Officers have in view, but urges that some necessary improvements should be introduced in order to obviate the trouble and loss caused to the people by such tours. Owing to the introduction of forest rules and the diminution of waste lands the prices of fire-wood, earthen pots, grass and other such things have considerably risen, and there-

ALWAGT.
November 9th, 1892.

Winter tours of District Officers.

introduction of forest rules and the diminution of waste lands the prices of fire-wood, earthen pots, grass and other such things have considerably risen, and there-

fore the villagers find it difficult to supply them free to the camps of officers as before. The present system on which provisions are supplied not only enables chaprásis and other underlings to practise extortion, but exposes Tahsildárs to great humiliation. A Tahsildár is a respectable official, as he is not merely a collector of revenue, but also exercises the powers of Assistant Collector and Magistrate. But it is well known how he has to cringe and fawn on the servants of the District Magistrate or the Joint Magistrate in order to prevent them from making complaints to their master in connection with his arrangements for the supply of provisions. The work had better be made over to contractors, the Tahsildárs being relieved of the duty. Again, the conduct of officers towards the villagers is not generally very satisfactory. An officer should go to a village not like a tiger ready to devour the inhabitants, but like a friend or patron anxious to inquire into and redress their grievances. The sympathetic attitude of the District Officers can greatly increase the popularity of the British rule. Moreover, when an officer is in camp he should hear and dispose of suits in such a manner that the litigants of one pargana may not have to follow his camp to another pargana. As it is, they have sometimes to go several marches to their great inconvenience and expense. The dates fixed for the hearing of cases, and the places at which he will be encamped on those dates, should be duly notified,

Anís-i-Hind.
November 12th, 1892.

The same.

14. A correspondent of the *Anís-i-Hind* (Meerut), of the 12th November, complains that when a Deputy Collector desires to go into camp chaprásis seize any camels they meet to carry his luggage. The goods which the camels happen to carry at the time are at once thrown on the

ground, and the trader to whom the goods belong has to arrange for their carriage in the best way he can; or the trader pays bribes to the chaprásis and induces them to let off the camels. The man whose camels have been pressed into service allows the animals to eat standing crops, and the cultivator does not prevent him from doing so through fear of the Deputy Collector. When the Deputy Collector arrives at a village, the lambardár has to provide supplies, not only for him, but also for the zaildárs and other persons who accompany him. The Deputy Collector takes his food and goes to bed. When he awakes in the evening he hears one or two cases, but defers judgment in the hope that any of the parties may like to give him a bribe during the night. When a camel-driver gets tired in the service of the Deputy Collector and sees no other way of getting his camel released, he secretly wounds the animal on the back with a knife, and then he and his camel are let off. The present state of things is very unsatisfactory, and deserves the serious attention of Government.

Almora Akhbár.
November 7th, 1892.

Alleged inadequate payments made by Government officials on tour for provisions, &c., in Garhwál.

15. The *Almora Akhbár*, of the 7th November, observes that the district of Garhwál has afforded a recent evidence of the truth of the well known maxim that misfortunes do not come singly. This year the district has suffered heavily from the scarcity of food grains and cholera, and the survey operations add to the miseries of the

people. On the occasion of the late pilgrimage to Badri Nath grain sold at two seers at Badri Nath, and at five or six seers per rupee at other places in the district, but still the subordinate Government officials when out in camp pay for the grain which they take from shopkeepers for their use at fourteen or fifteen seers per rupee, and underpay coolies. The District Officer should remedy the evil, saving poor persons from unnecessary loss.

Hindustan.
November 10th,
1892.

Slave-trade in India.

16. The *Hindustan* (Kalakankar), of the 10th November, refers to an article which appeared in a late issue of the *Lahore Tribune* regarding the existence of slave-trade in the Panjáb, and complains that the trade is also carried on in the North-Western Provinces and Oudh, Behar and Central

India in a greater or less degree. Moreover, some Bráhmans, Kshatris and other Hindus marry their young daughters to old men fifty years of age on receipt of a few hundred rupees from the latter. Such marriages do not differ much from slave-trade, and cannot be too highly condemned. The authorities should take effectual steps to check slave-trade.

OUDH AKHBAR.
November 11th, 1892.

Need for the establishment of agricultural banks.

17. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th November, says that all advice given to cultivators for the improvement of agriculture is useless until they are made independent of mahajans or village money-lenders, who make advances to them at very high rates of interest. In every district an Agricultural Association should be formed, consisting of influential and public-spirited gentlemen who have any sympathy with cultivators and landholders. The Association should require every landholder and cultivator to advance to it money at the rate of one rupee for each plough, the money being paid into the nearest tahsíl on its behalf. The funds so raised should be devoted by the Association to the grant of loans to needy cultivators for agricultural purposes at 9 per cent. interest. One treasurer, one clerk and some chaprásis should be appointed by the Association at each Tahsildár's office to carry on the work. Government, which derives a large portion of its revenues from land, should be ready to support any such movement for the benefit of agricultural classes.

III.—EDUCATION.

MÎHR-I-NIMROZ.
November 7th, 1892.

Religious quarrel between the Hindu and Muhammadan students at the Boarding-house, Zila School, Saharanpur.

18. A correspondent of the *Mîhr-i-Nimroz* (Bijnor), of the 7th November, states that there were twenty Hindu and three Musalman boys in the Saharanpur school boarding-house, their kitchens being situated in close proximity to each other. Lately when the Musalmans were cooking meat at their kitchen, the Hindus remonstrated with them. The headmaster at once appeared on the scene, and though he is a Hindu he did not side with them and told them not to interfere with the Musalmans. The Hindu students were dissatisfied with the headmaster's decision and left the boarding-house in a body, taking up lodgings in a sarai. Next day they attended the school, but the headmaster turned them out, saying that they would not be admitted until they had paid a fine of Rs. 5 each for their disobedience. At the instance of the headmaster they were expelled from the sarai by the inn-keeper. Lala Ugra Sen, a citizen, provided accommodation for them at his house and promised every assistance. Both the headmaster and the boys sent telegrams to the Inspector of Schools and the Director of Public Instruction. The Inspector visited the school on 22nd October and inquired into the matter. The seven ringleaders were rusticated for six months by him, six others were fined Rs. 5 each and ordered to offer an apology to the headmaster, and the rest, who belonged to lower classes, were simply told to apologize; but no boy has yet apologized and sought re-admission into the school.

19. The *Maunj-i-Nurbuddha* (Hoshangabad), of the 8th September, received on 13th November, complains that Mr. Elliott, the Inspector of Schools in the Central Provinces, is doing his best to discourage the study of Urdu. When he visits a school he openly declares that any

MAUJ-I-NURBUDDHA.
September 8th, 1892.

Alleged opposition of Mr. Elliott, Inspector of Schools in the Central Provinces, to the study of Urdu.

boys who learn Urdu will not obtain posts in Government service, and tells boys and their teachers to induce their parents and guardians not to teach them Urdu. Such open hostility on his part is calculated to lead people to imagine that Government itself is opposed to the use of Urdu, and to hurt the feelings of Musalmans, whose mother-tongue is Urdu and who derive their religious knowledge from Urdu translations of Arabic books.

IV.—LOCAL.

HINDUSTAN.
November 10th, 1892.

Strikes among the mill operatives at Bombay.

20. The *Hindustan* (Kalakankar), of the 10th November, states that the labouring classes in England and France possess much power and are able to force the hand of their employers and to get their grievances redressed by Government. It is a matter of satisfaction that signs of growth of independence among labourers have lately been visible in this country. During the last two or three years there have been strikes among washermen, water-carriers and other classes at Calcutta, Bombay and Lahore. On the 26th October 175 women employed in the Reeling Department of the Great Eastern Mill at Bombay

struck work owing to a reduction in their wages. Similarly, 500 operatives in the Sassoon Mills are on the strike owing to the refusal of the mill-owners to increase their wages. It may be hoped that this feeling of independence will continue to gain ground, and that a day will come when the labour question will become one of the important political questions for the consideration of the Government of India. All honour is due to British rule and civilization.

ALLAHABAD :

PRIYA DAS, M.A.,

The 21st November 1892. } Govt. Reporter on the Vernacular Press of Upper India.